4487.a.44.

The Day, & the Work of the Day.

A Brief DISCOURSE,

ON

What Fears, we may have at THIS TIME to quicken us;
What Hopes there are for us at THIS TIME to comfort us:

AND

What Prayers would be Likely to turn our FEARS into HOPES.

WITH

Reflections upon *Time* and *State*, now come upon the Church OF GOD,

And

Collections of certain *Prophesies* relating to the present Circumstances of *New-England*.

Uttered on a FAST, kept in *Boston, July 6th.* 1693.

By COTTON MATHER.

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British Museum

The Day, and the Work of the Day.

Discours'd on a Day of Prayer kept in the *Old Meeting-House*, at *Boston*, the 6th day of the 5 m. 1692.

It is written in
Job XV. 4.
Thou Caſteſt off Fear and Reſtrainſt Prayer before God.

IN the Diſmal and the Cloudy Dayes, which are now come upon us, there are eſpecially two things exceeding Seaſonable; namely, Fear and Prayer.

I. The *Frame* of all the moſt ſeaſonable for this *Awfull* Day is FEAR.

As *Fear* is the peculiar *Plague* of th
Unhappy Times that are now ro
ling over us; for we are fallen int
thoſe Times, whereof it was long ſinc
foretold, in *Luc.* 21. 26. *Mens heart*
will fail them for Fear, and for Lookin
after thoſe things which are coming o
the Earth: So, *Fear*, 'tis to be th
peculiar *Grace* of theſe Times: *thes*
are the Times, wherein every one
that would be ſafe, muſt follow the
pattern of him, concerning whom
we are informed, in Heb. 11. 7. *Be*
ing warned of God, of things not ſeen
as yet, moved with Fear, he prepared
an Ark, to the Saving of his Houſe.
There *are*, and one of the Ancients,
tho' he *ſaw not all things*, could yet
ſee that there ever *were*, four ſorts o
people in the world. There are
ſome who, *neither Hope nor Fear*:
Such are *Atheiſtical* Tranſgreſſors, to
whom neither the Favour of God
is Comfortable, nor His Anger For-
midable. There are ſome who,
Fear but Hope not; ſuch are *Deſpe-*
rate Tranſgreſſors; to whom the

Dread

Dreadful Thundrings of Mount *Sinai*, arrive without the Joyful Tidings of Mount *Sion*. There are some who, *Hope but Fear not*; Such are *Presuming* Transgressors, who as the Heathen usually Endued their Gods with Vices like their own, to these may have it spoken by God unto them, *Thou thoughtest I was altogether such an one as thy self*. But there are some who both *Hope* and *Fear*: because God is *Good*, therefore He is their *Hope*, and because He is *Just*, therefore He is their *Fear*: yea, They *Fear the Lord and His Goodness*; and, *They Hope that being a God of Righteousness, He will Help them*. *Such* all people should be, and all pious people will be; especially *Now* at a Time, when every *David* would see more than ordinary cause to say, as in *Psa.* 119. 120. *Lord, my Flesh Trembles for fear of thee, and I am afraid of thy Judgments*.

II. And what then should be the Work most agreeable to this Frame

Day, but PRAYER ! It is the *Intercalar* verse of that Psalm, which runs over the chief Concernments of Humane Life, Psal. 107. 6, 13, 19, 28. *Then they cried unto the Lord in their Trouble, and He delivered them out of their Distresses.* Truly all our Concernments do at all Times call for such *Intercalations*; but especially at these Times, when we may say, with the Dying Martyr, *Pray, Pray, Pray; never more need than Now!* The Great God, is now doing of those things, whereof He says unto us, as in *Amos* 4. 12. *Because I will do this, prepare to meet thy God, O Israel*: But in what posture dare we meet our God, unless in *Prayer* upon our Knees? There are several *Keys* of our Welfare; I do not mention the Jewish Enumeration of them, for there are more than *Four* of those *Keys*, which the God of Heaven still keeps in His own Hands. We have extraordinary occasions for the Turning of those *Keys*; but it is *Prayer* that must Jog the Infinite Hand, which has the

Turning

Turning of them. Briefly, we are in a Time, of Difficulties, wherein we can have none but *Refuges of Lies*, except we do in Truth come unto that Experience, in Psal. 34. 6. *This poor man cryed, and the Lord heard him, and saved him out of all his Troubles.*

Well then, To Quicken both our Godly *Fear*, and our Fervent *Prayer*, I have now Read you a *Text*, which cannot be unseasonable.

One of *Jobs* Comforters, is here managing a Disputation against that Afflicted Saint, wherein, methinks, he deals but roughly with him; thereunto Instigated, no doubt, by misunderstanding certain passages in the Discourse of *Job*. It is the Lot of many a *good man*, to have many an *ill Charge* injuriously made upon him. *Defamations*, the fruit of *misconstructions*, are among the most usual Trials of the Innocent. Holy *Job* is here charged, first, with *Speaking* unwisely; then, with *Acting* wickedly. As to the *Latter*, in our

Text,

Text, he is Indicted, for Neglecting both the *Inward* and the *Outward* Worship of God. *Fear*, is by a *Synecdoche* put for all the *Inward*, and *Prayer*, by a like *Synecdoche* put for all the *Outward*. The ſtyle of our Text, is indeed ſo Oriental, that we might as lawfully as uſefully, illuſtrate it, with a very various *Paraphraſe*. But we ſhall confine our ſelves to the ſenſe moſt obvious in our own Tranſlation.

The firſt Article of the Charge is, *Thou Caſteſt off Fear.* By that *Fear* is meant Eminently, *The Fear of God.* When we ſay, *The Word*, we uſe to mean, *The Word of God*; as if there were no *Word* but *Gods*; for indeed there is none ſo conſiderable as that *Word*. Thus, *The Fear*, here ſpoken of, may note, *The Fear of God*; inaſmuch as there is no *Fear* to be like that, wherewith we are to *Fear* Him who can *Caſt both Body and Soul into Hell.*

But in the mean time, what ground for this Charge? I anſwer, The

Charge

Charge seems grounded on those Expressions, of *Job*, wherein he complains, That *the Righteous are destroyed with the Wicked*, and, That *the Tabernacles of Robbers prosper*. Or, on those, wherein his Challenges made unto the most *High* God, have a sort of peremptoriness, not agreeing to that *Lowliness* of mind, with which the *Fear of God* would cause us to speak of all His Managements. Wherefore some of the Ancient and Eastern Versions carry it, as if it were here intimated that *Job* had been speaking to God, without the *Modesty* that became a poor Worm of the Dust!

The Second Article of the Charge is, *Thou Restrainest Prayer before God*. What is here Translated *Prayer*, is promiscuously to be Englished, either *Meditation*, or *Supplication*; and indeed, those are such *Twins* that the same Name would well befit both of them; one of them would still be Insignificant without the other; I may say of them,

are Lovely and Pleasant in their Lives, and in their Deaths they are not Divided.

But again, What *ground* for this Charge? I answer, The Writers among the *Jews* tell us, That the Charge is grounded on those Expressions of *Job*, that seemed a Denial of *Providence*. To Deny *Providence*, is to Extinguish *Prayer*, for ever. Men will not be the *Diligent seekers of God*, except they Believe that *God is a Rewarder of them who diligently seek him.* Men will soon *Leave off* the *seeking* of God, if they don't Believe that God will *cut off* them that *seek* Him not. Now *Jobs* Assertions, as taken, yea, mistaken, would yield such Consequences, as this, That *Prayer* is to be *Restrained*, that is, Withdrawn, and Lessened, before God.

But let all issue then in this Lesson That Prayer may not be Restrained, Tears must not be Rejected.

When

When was it that *Jacob* set himself to Wrestle with the *mighty God of Jacob*? It was when, as we read, in Gen. 32. 7. *He was greatly Afraid and Distressed.* Which was it that *Jehoshaphat* not only called upon the God of *Judah* himself, but called upon all *Judah* to do so too? We read in 2 Chron. 20. 3. *He Feared, and set himself to seek the Lord, and proclaimed a Fast.* It is written of *Hezekiah*, in Jer. 26. 19. *Did he not Fear the Lord, and Beseech the Face of the Lord?* It is the *Fear* of God, which is to put men upon seeking the *Face* of God; for which, there are two *Propositions* which now demand a room in your Considerations.

PROPOSITION I.

PRAYER to God is a Duty to be by no means *Restrained* among the Children of men. As for *Prayer*, 'tis indeed such a *Moral* Duty, that they who are sunk into the deepest Abyss of *Immorality*, will scarce

scarce utter or mutter an Objection against it.

There is not only the Light of *Scripture*, Enforcing this Duty; but there is the Light of *Nature* too. 'Tis said, in Jer. 10. 25. *Pour out thy Fury on the Heathen, that know thee not, and on the Families that call not on thy Name.* So that the *Heathen* themselves, who *Know* not God aright, yet Sin against the Light of what *Knowledge* they have, when they do not *Call on the Name of God*. It is the *Law* of our *Creation*, that we should pray to God as our *Preserver*, no less than our *Creator*; and so *Engraven* is this *Law* in the Heart of every Rational *Creature*, that the most *Lawless* Nations of men, count it the most *Rational* Thing imaginable for them, to wait upon their Creator with their *Devotions*.

It will only be expected that we now answer two Enquiries.

The First Enquiry.

What is the Prayer that must have no Restraint?

I Answer,

I Answer, PRAYER, is *the presenting of our Desire to God in Christ, for His Mercy, in his Time and His Way, and His Measure, to be obtained.* That we may speak yet more distinctly.

First, The *Object* of Prayer, is GOD in CHRIST. It were a detestable *Idolatry* to make a proper *Prayer*, (which is, *The Acknowledgment of a first cause*) unto any besides that *God*, whose Name alone is JEHOVAH, the Infinite and Eternal *First Cause* of all Things; a *Daniel* would sooner be torn to pieces with Hungry Lions, and the *Children* of God would sooner broil to Death in the Furnace heated by the *Type* of Antichrist, than commit such an *Idolatry*. It is the Rule in Math. 4. 10. *Thou shalt worship the Lord thy God, and Him only thou shalt serve*; and the Devil himself could not gainsay that Rule. Who should be the *Object* of Prayer, but the *Hearer* of Prayer? Now the *Hearer* of Prayer, must needs be an *Omni-*

present One, able at once to receive the Supplications of many Thousands from all Quarters of the Universe; and He must be an *Omnipotent* One, able to Rescue all, to Supply all, the miserable. But there is none besides our God, *Who sits Heaven and Earth*; none besides our God, *For whom nothing is too hard*; and hence This our God challenges it as His Title, in Psal. 65. 2. *O Thou Hearer of Prayer!* Why so? Because 'tis *He* alone, to whom we may say, *O Thou Helper of men!* Yea, but This God is not now to be Addressed from sinful men, but in and by and through the Lord Jesus CHRIST. He that is the *Truth*, hath with it said unto us, in Joh. 14. 6. *I am the Way; no man comes unto the Father but by me.* As the Lord of *Egypt* said unto the Sons of *Jacob*, *Ye shall not see my Face, except ye bring your Brother with you*: So does the King of Heaven say to all the Seed of *Jacob*, I mean, *The Generation of them that seek Him*; He saith,

I will not Look upon you, unless you bring your Jesus with you. What are we to do with our *Prayer*; we have an *Angel* in Heaven, the Great Uncreated *Angel of the Covenant*, unto whom we must carry and commit the *Incense* of our Prayer; yea, our Prayer will be no *Incense*, but the rank, filthy, lothsome *Nidor* of the *Flesh*, which attends all our Sacrifices, will make our *Prayer* become an *Abomination* unto Him who dwells in the *Holy of Holies*, except this Blessed *Angel* perfume it, with his Intercessions. We read in Rev. 8. 4. *The Smoke of the Incense which came with the Prayers of the Saints, ascended up before God, out of the Angels Hand.* Prayer was of old made with an Eye towards the *Temple*; Why, 'tis the Lord Jesus Christ who is the true *Temple* of God; it is in Him that *there dwells the Fulness of the God-Head Bodily.*

Secondly, For the *Nature* of Prayer, 'Tis, *A presenting of our Desire.* In every Prayer, there is the *Desire*

of some Good Thing; yea, but something more than such a *Desire* is also requisite; it must be a *Desire* some how brought forth unto the Lord. *Prayer* is that, whereof 'tis said in Phil. 4. 6. *Let your Requests be made known unto God.* Sometimes the *Desire* becomes a *Prayer* only in our *Minds*: the silent out-goings of the *Soul* and *Will* to God, are a most speaking Prayer. A *Prayer* may be made with *Unuttered Groans*, yea, with *Unutterables*. Thus 'tis said, in Lam. 3. 41. *Let us Lift up our Heart unto God in the Heavens.* This is indeed the main Ingredient of every *Prayer*; 'tis the most *Ominous* Defect of any Prayer, when the *Heart* shall be found wanting there. But sometimes also the *Desire* becomes a *Prayer* in our *Mouths*: the *Arrows* of Prayer are shot into Heaven with the Bowe of the Tongue. A *Prayer* should often be a *Cry*, and this, *Going out from Unfeigned Lips.* Thus 'tis said in Hos. 14. 2. *Take with you words, and Turn unto*

Turn unto the Lord: *Prayer* should frequently become Articulate; and indeed a main part of the Homage due to God, from and for the *Organs of Speech* which He has given us, is to *Articulate* Prayer unto *Him*.

Thirdly, For the *Matter* of Prayer, 'Tis *Mercy to be obtained according to the pleasure of God*. The Outcry of *Prayer*, is, for *Mercy*; the Language of it, is that in Psal. 51. 1. *Have mercy upon me, O God, according to thy Loving Kindness*. But the *Mercies* of God for which our *Prayer* is to be concerned, are more particularly what the *Scriptures* of God have taught us to Implore. We are to *Pray by Book*; but it is the *Bible* that is our *Prayer-Book*. And the more *special Platforms of Prayer* which our Lord has given us, in this Book; that I mean, which is commonly called, *The Lords Prayer*; 'tis that which we are to make the more special Directory of our *Prayers*. We are advised in 1 John

5. 14. *If we ask any thing according to his Will, He Heareth us.* The *Preceptive Will* of God, must in all our Prayers be attended unto; about all the *Commandments* of that, our Prayers are to be, *O that my ways were directed to keep them*; about all the *Promises* and all the *Threatnings* which ratify those Commandments, our *Prayer* is to be, *That we may not miss the one, or meet the other!* But then, the *Providential Will* of God, must also be submitted unto, in all our Prayers. We should in our Prayers be content that God bestow His Blessings upon us, *When He will*, and, *How He will*, and, *In what proportion He will*: Our Prayers are to be *Beggings*, wherein we must own, *'Tis not for us to know the Times or Seasons, nor may we Limit the Holy One of Israel!*

This is PRAYER. *Hæc petitur Cœlum via!* But then,

The Second Enquiry.

What is the Restraint *of this Pray-*

I Answer, *The* Restraint *of Prayer, is the* Omitting *or* Abating *of such Prayer, as we are obliged unto.*

Prayer is *Restrained*, when it is altogether *Omitted*. They *Restrained Prayer*, to whom it was by the Apostle said, in Jam. 4. 2. *Ye ask not.* And Prayer is *Restrained* when it is *Abated* of what it either hath been, or should be. When the People of God had so *Restrained Prayer*, it was by the Prophet said, in Dan. 9. 13. *We have not made our Prayer before the Lord our God.* The *Restraint* of Prayer, is the *Neglect* of such Prayer as is required in the Rule of Prayer. Men do *Restrain Prayer*, when their Prayer, for the *Quality* of it, is not according to that Rule, in Jam. 5. 16. *The Prayer of a Righteous man made with an* Inwrought *vehemency.* Men do *Restrain Prayer*, when their Prayer, for the *Duration* of it, is not according to that Rule, in Luc. 18. 1. *That men ought always to Pray, and not to Faint.* Men do *Restrain Prayer*, when all the *sorts* and *kinds* of

of Prayer, are not performed by them, according to that Rule, in Eph. 6. 18. *Praying always, with all Prayer, and Supplication, in the Spirit, and watching thereunto, with all perseverance, and Supplication for all Saints.* But why is this called, *A Restraint?* A *Restraint* notes, The keeping in of a Thing, that would fain break out. There are two Things that would cause *Prayer* to break forth; namely, Gods *Command*, and mans *Conscience*. The *Command* of God would fetch it out. It is the Edict of Heaven, in Isa. 55. 6. *Seek the Lord while He may be found, Call ye upon Him, while He is near.* Indeed, it is the *Command* lying every where, the whole Bible over; *That the Eternal God should be Eternally Prayed unto.* You'l see *Prayer* bespoke, in the Sacred Pages, dip where you will. But then, the *Conscience* of man would would also push it out. There is mention of some, in Rom. 1. 18. *Who hold the Truth in Unrighteousness.* Altho' many a man be so *Unrighte-*

ous,

ous, as to Live without *Praying* unto God, yet his *Conscience* within him, *holds* this for a *Truth*, *It should be otherwise*: even a Pagan *Plato*, a Pagan *Proclus*, have written Treatises, Entituled, *Concerning Prayer*. So, when *Prayer* is Neglected, there is a *Violence* done, to hinder both of these Motives, from having of their *Efficacy*; thus Prayer is *Restrained* in the Neglect. But,

PROPOSITION II.

There should be a Gracious and a Devout FEAR in our Soul, to be the *Spur* of our *Prayer* to our God; a *Fear that must not be Rejected*. We have two things here to Think upon.

The First Question.

What is that Prayer-quickning Fear, which must not be Rejected?

For Answer, What *Fear*, but the

Fear

Fear of God? even that *Fear*, which is in the Oracles of Wisdom, so often Celebrated as, *The Beginning of Wisdom*? We read in Psal. 111. 10. *The Fear of the Lord, is the Beginning of Wisdom, and a good Understanding have all they that do His Commandments.* Among the Things *Commanded* by our God, there is none more Notable than that of Prayer; now 'tis the *Fear of God*, which helps men unto the *Understanding*, to do such a Thing. When it is here said, *Thou hast cast off Fear*, it is by some Translated so, *Thou hast cast off Religion.* The *Fear of God*, is a principle of *Religion* in the Heart of man; a principle of Respect unto the *Commands* and *Praises* of the Great God. It is an *Old Testament Name*, for the whole of *Religion*; but this *Fear of God*, includes a *Love* to God, a *Faith* on God, a *Joy* in God, as well as a *Fear* of Him. This is the *Fear*, that must not be *Rejected*. More particularly, This *Fear* imports, *A dread of those Mischiefs that*

follow

follow upon a Distance from God. This is a thing of such universal Mixture and Figure in Religion, that all Religion receives a Denomination from it; what said the Psalmist, in Psal. 73. 27, 28. Lo, They that are far from thee, shall perish; but it is good for me to draw near unto God. We should have such a Fear of Perdition, in being far from God, as to Resolve that we will Draw Near, and Get Near, and Keep Near, unto Him all our Dayes. This is the true Fear of God! Briefly, we should have a filial Fear of those Rods wherewith our God chastiles them that break His Laws. When the Laws of God were given unto His Israel, then Moses Hearing the Thunders and the Trumpets, and seeing the Lightnings, and feeling the Earth-quakes, which gave a shadow of the Fiery Day, whereas God will Avenge the Violations of those Laws, he cryed out, I exceedingly Fear and Quake. We should accordingly Entertain the Laws of God, with

with an *Exceeding Fear* of ſuch *Fiery Plagues*, as we may foreſee likely to fall upon thoſe who Tranſgreſs the Laws, that are ſo *Holy*, and *Juſt* and *Good*. Here is the *Fear* that ſhould Inflame our Prayer to our God! But then,

The Second Queſtion.

Wherein appears the Influence of this Fear, upon the Non-Reſtraint of Prayer?

For Anſwer, Firſt, To *Reſtrain Prayer* is to *Deſpiſe the End of Prayer*; but the *Fear of God* will not let a man *Deſpiſe* a Thing ſo Tranſcendently, ſo Superlatively Glorious.

I am now happily fallen upon the Diſcuſſions of that

CASE.

What is the END of PRAYER?

We know, It is not for the *Information* of Almighty God, that we *Spread* our Ails before Him;

nor

nor do we *plead* with Him, to move in Him, any *Affections* or *Compassions* like those which are in our selves. But then,

One End of *Prayer*, is, That we may *Reverently* Realize the *Attributes* of that God, who is greatly to be had in *Reverence* by those that come about Him. 'Tis a *Veneration* of God, as well as a *Petition* to God. Our God whose *Throne* is in the *Highest Heavens*, would be *Enthroned* in the *High Thoughts* of our Souls: now 'tis by Prayer that we are put upon the Forming of such God-Adoring *Thoughts*. It was said, of a very praying man, in *Heb.* 11. 27. *He saw Him, who is Invisible.* In Prayer 'tis, that we, *Lift up our Eyes*, and so we have a more Distinct *Sight* of the *Unseen* God, in the serious and suitable Thoughts of Him, so Raised in our minds.

Again, Another End of *Prayer*, is, That we may reduce into Christian *Practice*, the chief *Doctrines* of Christianity. As now, to instance in

one or two; There is the Doctrine of the *Trinity* in the *Unity* of the God-head; the Mystery of God beholding Himself with an Essential *Perception*, producing thence an Essential *Satisfaction* and so Three Persons in one God; This is a most profound *Speculation*! But in *Prayer*, this Incomprehensible Mystery, becomes practically Observable and Applicable. 'Tis said in Eph. 2. 18. *Thro' Christ, we both have Access, by one Spirit unto the Father.* Such a process of Soul-affairs there is in our *Prayers*: First, God the *Father* as a Judge, does by the *Spirit of Bondage* drive us to the Lord Jesus Christ, as our *Mediator*: and then, the Lord Jesus Christ, as our *Mediator*, does by the *Spirit of Adoption* carry us back to God, as our *Father*. So the Trinity becomes as clearly manifested unto us, as it was on the Banks of *Jordan*, to the Spectators of our Lords Baptism, whither *Athanasius* did of old send the *Antitrinitarians*. Thus, the whole *Mediation* of the

Lord

Lord Jesus Christ, with all the methods of Reconciliation between God and us, and many more such Illustrious *Mysteries of Godliness*, are most practically Illustrated in this piece of Godliness, our Prayer unto our God.

Moreover; A Third End of *Prayer* is, That we may Express and Profess our *Dependance* on the God who made us *Depending Beings*. What said the Psalmist? in Psal. 62. *Trust in him at all Times, ye People.* Well, but how shall *People* show their *Trust* in God? It follows, *Pour out your Heart before him.* Our Out-poured Souls in Prayer, declare, That we must ascribe to God, all that we have, all that we hope, all that we ask; that nothing is owing to any *Blind Chance* at all. When we do by Prayer go to God, *That He would Give us our Daily Bread*, We do thereby say, That our *Bread* is none of our own till He give it us. 'Tis Theevery to take any thing without the Owners Leave: Wherefore

said, *Every Thing is Sanctified by Prayer*; why, by Prayer for every thing, we do say, *That* God is the Right *Owner* of that Thing; *That* we may not meddle with it, except God will allow us to have it; Yea, *That* we cannot come at it at all, except God confer it upon us.

Furthermore; A Fourth End of *Prayer* is, That we may nourish an Humble *Communion* with the God, who *Humbles Himself* to take Notice of us. 'Tis in Prayer that we come to a marvellous *Familiarity* with the Lord our God, and arrive to that priviledge in Job.22.21. *Acquaint now thy self with Him, and be at peace.* The Intercourse between the Great God, and the Worms of the Dust, in this Exercise, is indeed most Inexpressible! Hence *Prayer* is called, *A Visit unto God*; God and man becoming Friends, most *Friendly Visits* are in this way mutually given to one another. And this *Communion* with

God

God, not only Emboldens our Access to Him, while we *Love*; of our Neighbour 'tis said, *Withdraw thy Foot from thy Neighbours House, Lest he be weary of thee, and so Hate thee*; with our Maker 'tis not so; No, He tells us, *The oftner you come, the more welcome to me*! So it Emboldens our Retreat to God, when we *Dy*. Oh! that my Hearers would sufficiently Lay to Heart, what I am now going to say unto them! I say unto you, That it will be a Dreadful Thing for a Soul Departing to appear before a God whom it has altogether been a *Stranger* unto. A Devout Soul going before God, may Rejoyce with a most Heavenly Triumph, saying, *My God, I know thee! This is the God, with whom I have spent many a good Hour, before my coming hither*; much Prayer does procure for us, this Felicity! O but for a wicked Soul, at its Expiration to think, *I am about meeting with a God, unto whom I never did in all my Life*

speak one sollicitous word, about my Eternal Interests! 'tis an horrible Agony that must amaze that wicked Soul.

Once more; A Fifth End of *Prayer* is, That we may preserve such a *good Order of Soul*, as is necessary in order to our Happiness. It is said of some, in 2 Tim. 2. 22. *They call on the Lord, out of a pure Heart.* It is by Prayer, wherein we *Call upon the Lord*, that the *Heart* is made *pure* and kept what it is made. They that are often in the presence of *Princes*, must be *alwayes* Trim, Neat, and in a fit posture. By much Prayer to the Great King, we maintain such a *posture of Spirit*, as is intended when we are bidden to *Pray always.* It is by our *Disorderly Walking*, that we grow shy of God; as when *Adam* had sinned, he then gat out of the way; and if we were not so shy of God, we should *Walk* less *Disorderly.* Yea, by Prayer we Lay new and strong Engagements upon our selves unto *Well doing.* We

speak unto *our selves*, when we so speak unto our God. When we *Pray* and say, *Our Father which art in Heaven*, we do after a sort *Preach* to our selves, and say, O *my Soul, do thou Love and Serve, and Rely upon God, as thy Heavenly Father!* When we say, *Sanctify'd be thy Name*, we say, O *my Soul, Do thou Sanctify that Holy Name!* When we say, *Thy Kingdom come*, we say, O *my Soul, Do thou be a Loyal Subject of that Kingdom!* When we say, *Thy Will be d me*, we say, O *my Soul, Do thou never contradict that Will!* Thus 'tis, that we become gloriously *prepared* for the Favours of God: which is indeed the Thing that He is *waiting* for. *Lord, Thou wilt prepare the Heart of the Humble, cause thine Ear to Hear them.*

Finally, A Sixth End of *Prayer*, is, That we may *Support*, yea, *Unload* our *Hearts* under our *Griefs*. What is *Prayer*, but the Disburthening of the Soul? We are Invited, in 1 Pet. 5. 7. *Cast all your care upon God.*

God: and it is Explained, in Phil. 4. 6. *Be careful for nothing, but in every thing by Prayer, and Supplication, with Thanksgiving, Let your Requests be made known unto God.* By Prayer it is, that we Transmit our *Cares*; and so we Interest our God in every thing that were otherwise too hard for us. When was it that the sorrowful *Hannah* became *no more sad*? It was when she had *poured out her Soul unto the Lord.* All unuttered *Care*, is like the Imprisoned *Air*; it makes a grievous Disturbance. When we have carried all our Cares unto God, by Prayer, we may come away with Triumphant Souls from the *Throne of Grace*, and Leave all our Troubles, all our Sorrows, all our Fears behind us there. Our *Prayer* will be our *Hearts ease*; and for this cause 'tis that our kind God, would be the *God of our Prayer.* Well, *The Fear of God* will never permit a man, to have a *Low Esteem* of such Inestimable Benefits. Our

Secondly, If *Prayer* be Restrain-

ed, What good *cause* can be assigned for that *Restraint*? In truth, None but such as argues that men have cast off the *Fear of God*. As now,

I am sure, Men don't *Fear God*, if they don't feel that they *Want God*. But this may be said of all *Prayerless* Ones. As they of old, in Jer. 2. 3. *They said, we are Lords, we will come no more at thee*; so these; They say, *We can do well enough without the Lord*. They are not sensible of their own Weakness, their own Darkness, and their continual wretchedness without the continual Conduct of God.

Again, I am sure, men don't *Fear God*, if they are not willing to *Serve God*. But this also may be said of all *Prayerless* Ones. As it was complained, in Isa. 43. 22. *Thou hast not called upon me, O Jacob, but hast been weary of me, O Israel*: So when men are not every Day *Calling* on God, they therein proclaim themselves *Weary* of

Him.

Him. And what an unworthy thing is this! The Lord may demand of us, *Wherein have I wearied thee? What is there that should make thee loth to wait upon me?*

I add, It is by casting off the *Fear of God*, that men break their *Peace with God*. Now if men's *Peace* with God, were not broken, their *Prayer* to God would not be remitted. The Psalmist found it so, in Psal. 32. 3. *When I kept silence, my Bones waxed old, thro' my Roaring all the Day long.* When our Prayers are *silent*, there is probably some *Old Roaring* Guilt lying upon us. Many complain, *They do not, they cannot Pray; a Prayerless Drowsiness has overtaken them, and they know not what's the matter with them.* Why, 'tis well if there be not some unrepented Sin upon you, Grieving the Holy Spirit of God; it is *That* which is a *Quench-Prayer* in your Souls.

Lastly, What *Fear of God* can there be in them, that say, *There*

no God at all? But such an *Atheist* the Wretch, that Lives wholly without *Prayer* to God. Hence, we nd those things conjoined, in Pſal. 4. 1,4. *The Fool hath ſaid in his heart, here is no God*; it follows, *They call ot upon the Lord.* When a man hall caſt ſuch a Contempt upon the God that made him, as to offer no Prayers unto His Maker, 'tis becauſe f a curſed *Atheiſm* Lurking and Working in the Heart of ſuch a *Fool*. The worſt of *Infidels*, are not arried away with ſo much of *Infi-delity*. But,

Thirdly, The *Fear of God*, would ertainly produce *Prayer to God*, if hat Fear were not *Reſiſted*, but naintained, manifeſted, Exerciſed. Thoſe things go together in Pſal. 145. 18, 19. *The Lord is nigh to all hem that call upon him, He will fulfil he Deſire of them that* Fear *Him.* If men *Fear God*, they cannot but be Deſirous to *Call* upon Him. What s every *Godly* Man? He is a *Pray-ng* man. So we are told, in Pſal.

32. 6. *Every one that is Godly shall pray unto thee.* A man does no sooner begin to have the *Fear of God* in his Heart, but it may be said of that man, *Behold, he prays!* As for the Prayerless man, he does neither Obey the *Precept*, nor Credit the *Power*, nor Adore the *Goodness*, of God; and I may say, *How dwells the Fear of God in such a man.* If men did *Fear* God, they would also *Love* the God whom they Fear. But that would cause them to say after the Psalmist, in Psal. 116. 1, 2. *I Love the Lord, therefore I will call upon Him as long as I Live.* Again, if men did *Fear God*, they would likewise *Trust* the God, whom they Fear. But that would cause them again to say after the Psalmist, in Psal. 116. 10. *I believed, therefore have I spoken*; i. e. *I have prayed.* To have done, The *Spirit* of God is in them that have the *Fear* of God. Now, that *Spirit* is, *The Spirit of Grace, and of Supplication.* Men have the *Grace* to be much in *Supplication*

when

when that *Spirit* has once Renewed them, and possessed them; they have then a *Spirit for Prayer* continually. Thus you see a fair way made for our Designed

APPLICATION.

Well then, Let our *Fears* this Day Stimulate and Animate our *Prayers*; and let us therefore Entertain just *Fears*, that we may thereby Enliven our *Prayers*. Our *Fear* is this Day to deal with us, as *Jonahs* Master did by him; this to come and say unto us, *What meanest thou, O Sleeper? Arise, and call upon thy God.* Fear is a Passion, which the All-wise God, who *forms the Spirit of man within him*, has most wisely put into us. When that *passion* comes to be well placed and well acted, we then become highly *Reasonable*; when Sanctified, we become Eminently *Religious*. That *passion* is the Engine which I would Employ this Afternoon, to fetch those *Prayers* wherein we now

are, *To pour out water before the Lord.*

I am directed in Jude 23. *Some Save with Fear.* It is very certain, That we cannot be *Saved* without Importunate *Prayer* unto our God. *Saved*, said I? No, we cannot but be Destroy'd, but be Ruin'd, but be Plunged into inextricable Confusions. Well, 'tis by the *Fear* of this, that our *Prayer* should be now Invigorated.

We read of an Angel, in Rev. 14. 6, 7. *An Angel Flying in the midst of Heaven, having the Everlasting Gospel, and saying with a Loud Voice, Fear God, and give Glory to Him, for the Hour of His Judgment is come; and worship Him!* I shall endeavour so far to Imitate that Angel this Afternoon; that here I *Stand* in the *midst* of this Great Congregation, which make a little *Heaven* upon Earth; here I have the *Everlasting Gospel* in my Hand; and with a *Loud Voice*, I demand of you, to *Fear God*, because that *Hour of his Judgment* is now come upon the World; and Oh!

Fear Him so, as to give Him the *Glory* of the *Worship*, and especially of the *Prayer*, that is due unto Him.

To speak more particularly,

I. Let our *Personal Fears*, Restrain us from the Sin of *Restraining* those *Personal Prayers*, which God forbid, that any one *Person* among us all, should Live without. Are there no particular *persons* with us, who *Restrain* that Prayer, which the *Fear of God* calleth for? 'Tis to be *Feared*, that there are many such. 'Twere well, if most of us were as Innocent as *Job* was, of the Fault here Imputed unto *Job*. Alas, Here is an Indictment laid, *For, that not having the Fear of God before thine Eyes, thou hast Restrained Prayer before God*: But how many are there, who cannot plead, *Not Guilty*, to that Indictment? Do they *Pray*? I wonder. For *what* it is? For *Spiritual Blessings*? No, they are the profane *Esaus* by whom such things are all Despi-

feed. For *Temporal Blessings*? No, they feed on such Fruits, without ever giving a *Look* up to the Tree from whence they fall. Do they *Pray*? I wonder, *Where it is*? In their *Closets*? No, They will *Sin* against God in Secret, but not in Secret *See* the Face of that God. In their *Houses*? No, They Eat there, Drink there, Smoke there, and Sin there, but not by Calling upon God there make *Bethels* of them. Do they *Pray*? I wonder *When it is*? Not in the *Mornings*; they are then in too much Haste of Business for it. Not in the *Evenings*; they are then too weary, too sleepy, too Listless for it. But Let them now admit of a few Expostulations with them.

First, As for *Prayer* in your *Retirements*, Let *Fear* drive you to it. If the Angels of God, that are Invisibly present at this Instant here, might become Audible to the whole Assembly, could they not point out Incredibly many, one after another

of us, and lay, *Tis a good piece of a week at least since those persons were upon their Knees Retired for Secret Prayer before the Lord.* How few *Solomons* are there, in *Retirements*, plying the Throne of Grace, for Divine *Wisdom* and *Knowledge* to be vouchsafed unto them! How few *Nehemiahs* are there, in *Retirements*, Beseeching the God of Heaven to Bless all their Undertakings! How few *Jacobs* are there, in *Retirements*, Crying to God, that neither they, nor their Children, may miscarry! And how few *Nathanaels*! *Nathanael* knew what it was to be alone under a *Fig tree*, conversing with God; and our Lord said of him, in Joh. 1. 47. *Behold, An Israelite indeed, in whom is no Guile.* But you that have no such a Retired Conversation with God, may then *Fear*, that you are not *Israelites*, that you are but *Hypocrites*, before Him. What saith our Lord? *Pray to thy Father which is in Secret.* So then, you that go without *Secret Prayer* from Day to Day,

may *Fear*, whether God be your *Father* or no; but if God be not thy *Father*, man, what a *Black Father* hast thou? You are worse than *Balaam* himself, of whom 'tis reported, *That he went alone, to meet the Lord*: and you may then *Fear*, that you shall never have *Balaams* wish, *To Dy the Death of the Righteous.* Yea, on the Day, when you go abroad without *Secret Prayer*, you may *Fear* what the Righteous God may Leave you to; to what Sins, what Plagues, the Justice of God may Leave you in that Cloudy Day. Such a Day to poor *Origen*, became the Day of his Lamentable Fall, at which all Ages have been since Amazed. That your *Fear* may be the more stirr'd, I'l Report unto you, That an Ancient Professor belonging to this very Church, in whose House we are now together, after many years of good Repute with good people became a Drunken Sot, for which he was from this Holy Society Excommunicated.

municated. After the Censure, he fell into bitter Horrour and Anguish of Soul, and at length Dy'd in astonishing Circumstances; but some of his Dying Words were to this purpose; *I often pray'd unto God, for a mercy, which He still Deny'd me; at Length I grew Angry at God: whereupon I grew slack in my Secret Prayers, and abated my Acquaintance with the Lord: ever since which, He hath dreadfully forsaken me, and I know that He hath now no mercy for me.* Now, Let all Hear and *Fear.*

Secondly. As for *Prayer* with your *Families*, Let *Fear* drive you to That also. There was an *Earthquake* in *Switzerland*, that Shook down all the Houses in a Town, except one piece of one House, wherein a good man was then at *Prayer* with his Family. Suppose an *Earthquake* in our *Boston* should quickly shake down all the Houses that have not *Family Prayer* constantly going in them, count me not uncharitable for saying, *I am Jealous there would*

would be a very terrible Desolation! How few *Obed Edoms* are there, that are with their *Families* paying a daily Respect unto the *Ark*, the *Christ* of God? How few *Cornelius's* are there, that Calling their *Families* together more than once every day, do *Pray in the midst of their Houses*? How few Parents and Masters, do *Continue in Prayer*, with a frequency like that of the *Continual Offering* under the Law? And how few do like those in Math. 19. 13. *Bring their Little Ones* unto the Lord Jesus Christ, that He may Bless them? You that thus do lay unto the Most High, *Depart from our Dwellings*, may justly *Fear* lest by *Death* and *Fire*, He quickly Turn *you* out of them. Yea, you may *Fear* lest the *Flying Roll* of Curses, do Fly into those Dwellings, where there is no *Prayer* for Blessings to keep them out. The very *Turks* themselves, do uphold something of a *Family-Worship* among them; and what may those pretended *Christians* then

Answer *Fear*,

Fear, whose Houses are upon this Impious Account, *Far from Fear*? It is an eager and a raging pursuit after, *the World*; which thus Chokes the *Family-Prayers* of our Neighbourhood. But I would gladly be at the pains to write that Admonition, in Capitals, on the Walls of every Irreligious Habitation; WHAT IS A MAN PROFITED IF HE GAIN THE WHOLE WORLD, AND LOOSE HIS OWN SOUL! One would Fear to Live in the House of such a Person, wherein one may say, *Surely there is no Fear of God in this place.* And one would think, the Owner of such an House may *Fear* the Everlasting Regret that will be upon him, when his Domesticks at last shall follow him, in the Fiery Burning Lake below, hideously Crying in his Ears, *Why did you never teach us to pray? Your never praying with us, has brought us to this horrid place of Torment after you!* But

Thirdly, Let every manner of

Person

Person be put upon all manner of *Prayer*, in the *Fear* of God.

You might indeed upon this Topick be argued with: *Let the priviledge and advantage of Prayer, inspire you with a very prayerful Disposition of Soul.* The *Priviledge* of Prayer, how high is it! *Prayer*, it is, as we read in Heb. 10. 22. *A Drawing Near to God.* The Immortal King of Heaven, when He bids us to pray, does hold out His *Golden Scepter* unto us, and say, *Sinners, you may Draw Near; tho' you have by your Sins Forsaken me; yet you may by your Prayers Draw Near again unto me; and ask me now far more than the Half of a Kingdom, I am ready to bestow it upon you.* Accordingly, The *Advantage* of Prayer, how rich is it! Our God has Assured us, in *Isa.* 45. 19. *I said not unto the Seed of Jacob, Seek ye me in vain.* In vain! Truly No; most Gracious Lord; Thou hast said, *Seek the Lord, and ye shall Live.* There is in the Covenant of God, and *Ensurance* Of-

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fice Erected; where, every one, that Ventures in the Ship of *Prayer*, has the Returns of his Ventures gloriouſly ſecured unto him. I may tell you, That our Merciful God, will rather work *Miracles* of Mercy, than Leave the Prayers of His Children Unanſwered. *Fires* have bin Quenched, *Lions* have been Muzzled, *Priſons* have been Opened, *Dead men* have been Raiſed, *Rains* have been fetch'd, and the *World* it ſelf has bin ſtop'd in its Diurnal Whirl, at the *Prayers* of men *Subject unto like paſſions with our ſelves. Prayer*, 'tis that which gains a ſort of a Victory, even over the *Inviſible World*; the Almighty God Himſelf ſays to Prayer, *Except thou Let me alone, I cannot proceed with Deſtroying Diſpenſations*; and Prayer ſays to the Almighty God Himſelf, *I will not Let thee Go, except thou Bleſs me.* Let our Diſtreſs be what it will, *That* is the Relief, in Pſal. 50. 15. *Call upon me, and I will deliver thee.* What ſorts of Bleſſings have

have we a value for? Why, *Prayer* would fetch them all. Would we have our *Souls*, to be *Blessed in very Deed*? A *Praying* Soul, will be a *Thriving* Soul. Much *Prayer*, as it were, keeps the Soul in a Breathing *Saint*, which by Degrees does consume all the Distempers of it. In our *Prayers*, all our *Graces* come to be Exercised, and so to be Strengthened, and so to be Perfected. *Prayer*, has taken in 2 Joh. 2. for the *Fair Wind*, which will bring a *Prosperous Voyage* to the Heavenborn, Heaven-bound Soul. Again, A *Praying* Soul, will be a *Joyful* Soul. When *Daniels* perplexities drave him to Prayer, there was that Cheering Message brought from Heaven unto him, in Dan. 10. 23. *Thou art greatly Beloved.* There is an Island in the Mediterranean, whereof they say, The Sun will be sure to shine upon it once every day throughout the year. Truly if you Pray much, you will be likely thus to have the

Light

Light of Gods Countenance upon you every day. Once more, A *Praying* Soul will be a *Saved* Soul. O the vast Gains of Prayer! It is that whereof we are advised, in Rom. 10. 13. *Whosoever shall call on the Name of the Lord, shall be Saved.* So then, Salvation, Spiritual and Eternal *Salvation* it self is ours, if we'll pray hard for that *Salvation!* Yet further; would we have our *Bodies*, our *Estates*, and all our *Affayrs*, under the perpetual Blessings of Heaven? *Prayer* would befriend our Universal Welfare. These are the proffers of our God unto us, in Psal. 91. 15. *He shall call upon me, and I will deliver him, and Honour Him, and with Long Life will I satisfie him.* When *Saul* perceived how much *David* was in Prayer, he said, *Thou shalt do great Things.* Thus to those of us, that are keeping the Wheel of Prayer in a perpetual motion, it may be said, *Great Things are to be done for such a man!* Finally, would we have Blessings to be Showred from on High upon our *Families*? No Children are more known to be the *Blessed of the Lord*, than the Children of the most *Praying Parents*. We cannot Lay up a better Portion for our Children, than a Stock of *Prayers*. Yea,

By *Prayerfulness* we may not only Get Blessings, but *Be* Blessings too. A praying *Noah*, a Praying *Job*, a Praying *Daniel*, these are the *Gap men* of the places where they *Live*; these are they who *Deliver Islands*.

But if none of *This* move you, then let *Fear* do it. O be *Afraid* of the Miseries, the Inexpressible, the Inconceivable Miseries, whereto a *Prayerless Life* Exposes you. Don't you *Tremble*? To such *Leviathans*, I would speak in the words of *Austin*, Man, *It should make thee Tremble, that thou hast not an Heart to Tremble.* If *Prayerless*, then *Wicked*; for 'tis said, in Psal. 18. 4. *The Wicked, will not seek after God.* But are you not then *Afraid* of the *Woes* that belong unto the *Wicked*? *Wo to them, it shall be Ill with them!* They *Live* under the direful *Curse* of God all their Days; and at last, under that *Curse* they *Dy*. But what will then become of them? Read and again *Tremble*! We are told, in Psal. 9. 17. *The Wicked shall be Turned into Hell, and all the Nations that Forget God.* The *Prayerless* to God, are the *Forgetful* of God. But are you not *Afraid*? We

are Warned, *It is a Fearful Thing to Fall into the Hands of the Living God.* They that while they Lived, would not Lift up their *Hands* in Prayer to God, shall when they *Dy*, fall into the *Hands* of that Living God. Then! They that never *Pray'd* before, shall *Pray*, and Cry, and Beg, for the Compassions of the Great God, for whom they once cared not; they shall unsuccessfully do it, *With the Groans of a Deadly Wounded Man.* But will you not *Fear* such a *Fearful Thing* as this? O be not a People, *So Foolish and Unwise!* And now, I pass on to say,

II Let us not *Cast off* those *General Fears*, that should prevent the *Restraint* of those *General Prayers*, which ought generally to be going every where among us. I need not quote *Nazianzen* as my Authority for that Assertion, *That there is nothing so Fearful as to be without Fear.* But I will add, That our being without *Fear*, will render us without *Prayer*, and then our Condition would be *Fearful* indeed unto Extremity. Wherefore, in one word, O Let not FEARLESS and

PRAYERLESS, be the Character of *New-England.*

This *Fearless* and *Prayerless* Temper, (*Distemper*, I should rather say,) is that SECURITY, which is the usual Fore-runner of the most Horrible Desolations. Tho' *Job* could say, *The Thing which I greatly Feared is come upon me*, yet with us it is mostly otherwise; The Thing which we *Least Fear* is most Likely to come upon us; and the Thing is then most Ready to come, when we do *Least Fear* it. Mark what I say, You cannot in all the Book of God, pitch upon any People Remarkably secure, but presently you'l find a Remakable Stroke of Heaven, in Judgment upon those unhappy Sleepers. When the *Old World* was Drowned in Security, then 'twas that their *Foundation was Overflown with a Flood.* And so still 'tis, in *Our* World; That men are never so near cutting in pieces, as when they sing, *The Bitterness of Death is over!* See 1 Thes. 5. 3. Indeed I cannot easily, forbear the Outcry, which Honest *G. Parisiensis* made Long ago; O *Security!* Thou

art my first Enemy, and my worst Enemy; for thou killest my Fear, *which is my best Guardian.* But let me then with a just Revenge, allay the Killing of that *Enemy!* For the Cure of this fatal *Security*, and as well, for the Directing, as for the Reviving, both of our *Fears*, and of our *Prayers*, I have two things to Lay before you. I say first,

I. We are in such *Fearful Circumstances*, as may justly give Loud Alarums unto the Blackest of our *Fears*; and because unto our *Fears*, therefore also unto our *Prayers*. 'Tis not only the Threatning *Drought* now upon us, that bespeaks our *Fears* and our *Prayers*; tho' *that* be something. As they of old once, *Trembled for the Great Rain*, we are this Day, *Trembling for want of Rain.* The Inhabitants of *Tyre* and *Sidon* were afraid of being in Ill Terms with *Herod*, because, *Their Country was nourished by his Country.* We seem this Day to be in Ill Terms with that Great King, *By whose Country our Country is nourished*: And are we not *Afraid*? But we have other things,

things, which have an Aſpect upon us very formidable. We ſhould be glad, of, *Tokens for Good*; but inſtead thereof it may be ſaid, as in Pſal. 65. 8. *They who dwell in the uttermoſt parts, are afraid at thy Tokens:*

Particularly,

Firſt, *Let not Fear be eaſt off*: Are we not *Afraid*, Leſt the *Confuſions* which are to over-ſet and overwhelm, the whole World, in theſe Latter Dayes, do *Come hither* alſo. There is yet a *Third Wo*, wherewith Mankind is to be moſt horribly plagued, for its Oppoſition to the *Kingdom* of our Lord Jeſus Chriſt; a *Wo*, in compariſon whereof, all the horrendous Deſolations, brought firſt by the *Saracen Locuſts*, and then by the *Turkiſh Horſmen*, upon the Roman Empire, were but eaſy things. And what? Is that *Kingdom* of our Lord ſo Loved, ſo Studied, ſo Embraced among our ſelves, that we need not Fear being reached by that aſtoniſhing *Wo*? I would to God it were ſo. Tho' it will be a *Joyful Day* for them that

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are to be *Refreshed by the presence of the Lord*, yet it will be a *woful* Day for them that *Know not God, and obeynot His Gospel.* The Fields will grow loth to nourish those Rebels; *There shall be Famines.* The Air will grow Loth to let them Breathe; *There shall be Pestilences.* The Eyes of Heaven will grow loth to behold them: *The Lights of Heaven shall be Darkened.* The Earth will grown under the Burden of them; *There shall be Earth-quakes in divers places.* There is to be Expected indeed, a further Accomplishment of that word, in Heb. 12. 26. *Yet once more, I Shake, not the Earth only, but Heaven also.* It is a Day of *Earthquakes*, and should it not be a Day of *Heart-quakes* too? Literal and Natural *Earth-quakes* are like to be multiplied in the approaching Age. The Subterranean *Fires* that are shortly to assist the Conflagration of this Globe, will get head apace, and *Earth-quakes* more stupendous than the Late one upon our miserable Neighbours, will be thereby occasioned. As it was with a Burning Mountain, that our God gave out His *Law* unto the Jewish World, so He terrify'd the World, with a nother Burning Mountain,

tain, when He gave out His *Gospel* unto the Gentile World. Throughout *Europe* and *Asia* and *Africa*, people were then filled with Horrid Consternations, at the Fiery Eruptions of Mount *Vesuvius*, as the Historians of those Times Report unto us. Why, our God is now coming to Judge the World for the Contempt of His *Law*, and of His *Gospel*; and He will in a more affrighting manner set the World in a Burning *Fire*, at His Coming; *A Fire shall devour before Him, and it shall be very Tempestuous round about Him.* Proper *Earthquakes*, will probably abound in the Near Advances of That *Notable Day of the Lord.* But be sure, *Metaphorical Earthquakes*, there will be Enow; State-quakes, Church-quakes, Nation-quakes, will now Rage at a mighty rate. As *Jonah* ran through *Nineve*, proclaiming, *Yet Forty Days and the Great City shall be Overthrown.* So do I now run thro' *New-England*, and proclaim, *There is a Great City going to be Overthrown; and yet within less than Twenty Years, the greatest Shakes are like to be given unto the World, that ever happened from the first Foundation of it.*

Secondly.

Secondly. *Let not Fear be cast off.* Are we not *Afraid*, Lest when the *Storms* of Divine Vengeance do burst and break upon our own Sinful Nation, some *Drops* of the Storms do fall upon *our* Heads. The Profanity, the Debauchery, the Superstition, wherewith our Nation has been infected, have Long been making a Loud Cry in the Ears of the *Lord God of Sabaoth*; So that he seems to say, as in Jer. 5. 9. *Shall not I visit for these things, saith the Lord: Shall not my Soul be avenged on such a Nation as this?* And when the Holy God shall *visit* for those things, it will be well, if *Showers* of *Blood* be not Rained on a Land, where the *Blood* of His Dear Son has been treated as an *Unholy Thing*. Hence 'tis that many Thinking Men, in the Nation at this Day, are Looking upon one another with paleness in their Faces, and wishing, *O that we had Wings like a Dove!* But especially, when they Look back upon the fierce *Persecutions*, which formerly flamed in that Land against the Pure Worship of our Lord, they conceive that they may see, *Wrath coming unto the uttermost.* And how

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shall a share in that *Wrath* upon the *Mother*, be now avoided, by the most Resembling of all her *Daughters*?

Thirdly, *Let not Fear be cast off*: Are we not *Afraid*, Left the *Cup* of that *Fury*, which has already dissipated as Glorious *Churches* as any of *Ours*, be likewise given unto *ours*. We have most Appalling Intimations given unto us, not only in the Wasting and the Doleful Disasters that have come upon the other Plantations of the English *America*; such Disasters as cause the most considerable Personages among them, to write from thence unto us, *The Divine Providence almost seems to have forsaken this side of the World, and Left us unto the Treasures of Wrath, which we have been Long Laying up!* But also in the *Scatterings*, that have elsewhere befallen, *The Holy People*. We may value ourselves upon our Ecclesiastical *Settlements* & *Ornaments*, & upon the wonderful Appearances of God, in the first production of them; whereof a CHURCH HISTORY, might indeed most profitably be [and is] Endeavoured. Yea, but our Lord may say unto us, *I have not found thy Works perfect before God!* And who

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can say, How far that Holy God, may proceed in punishing us, *yet seven times more for our Iniquities?* in punishing us, *above the Rest of the Families of the Earth?* VVhen we see what has befallen others, our Lord says to us, as in Luc. 13. 3, 5. *Except ye Repent, ye shall all Likewise perish.* Let me then say to you, *Go to Shiloh!* and again, *Go to Asia!* and once more, *Go to the Europæan Churches!* especially Go to *France*, where the greatest Scourge of the VVorld, more than seven years ago, coined *Medals*, on which 'twas brag'd, *That he had then Reduced no less than twenty Hundred Thousand Calvinists, from the Protestant Religion.* A worse, thing surely than the Cutting of so many Throats! Behold, the VVarnings of God unto *Us* in these Ends of the Earth, by *the Desolations thus made in the Earth.*

Fourthly. *Let not Fear be cast off*: Are we not *Afraid*, Lest we come our selves to *See*, the mischiefs which our Ancient *Seers* have often foretold unto us. Every *Wise man*, is a *Prophet*: VVe have had such *Wise men*, on many Opportunities, especially some Anniversary Ones, here *Prophesying*, I assure you, *No Smooth things* unto us: in all which, it has not been a

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rash *Enthusiasm*, it has been *Scripture*, it has been *Reason*, that has Inspired them. They have done according to their Commission, in Isa. 58. 1. *Lift up thy voice like a Trumpet.* And what has been the *Voice of the Trumpet*? Not *Uncertain*, but Universally concurring in this thing. *Reformation, or Desolation! Reformation, or Desolation!* and, I pray, where do we find much of the demanded *Reformation*? Besides this, our *Old* Men, without any vain *Dreams*, have made their moral Prognostications upon our manners. We have had an *Hooker*, long since Prophesying unto us, *That God would punish the Wanton Spirit of the Professors in this Country, with a sad want of Able men, in all Orders among them.* We have had a *Shepard*, long since Prophesying unto us, *That such a Dismal Night was towards us, and such sore Afflictions, as would fill our Hearts with an Anguish equal to the worst, in any of our Forefathers Days.* We have had a *Norton*, Sighing over us, *What is the Counsel of the Lord concerning the Churches of New-England, is a matter of solemn and awful Meditation.* And some other persons, not inferiour, have not stuck to say, *We fear the Gospel will*

the Lord Jesus will depart from these Coasts, within a little while. Let thy Heart ake, O *New-England*, Least this *Day of thy Watchmen* come upon thee!

Fifthly. *Let not Fear be cast off*: Are we not *Afraid*, Least our Unreformed *Iniquities*, bring down upon us, most Irretrievable *Calamities*. What are our *Iniquities*? Even those very Crimes for which, 'tis said, *The Wrath of the Lord arose against His People* of Old, *until there was no Remedy*. You have them, in 2 Chron. 36. 14, 16. First, *The People Transgressed very much, after all the Abominations of the Heathen.* And have not we shamefully *Indianized*, by being one of the most *Lying* (if not like the Indians, also the most *Idle*) People almost in the Universe? Again, *They polluted the House of the Lord.* And have not the Scandalous, Damnable, Miscarriages in multitudes of our *Church-Members* done so too? Or, is not the cursed Contempt cast upon the *Table* of the Lord by such multitudes as Turn their Backs thereupon, a further doing so? Once more, *They misused the Prophets.* And how feelingly might many

of our Discourag'd, Revil'd, Cheated and Starved *Ministers* complain of such Usage, if they Lov'd Complaining? Yea, may not we *Boston*, even call Sodom our Sister, for our *Pride*, our *Fulness of Bread*, our *Abundance of Idleness*, and our *Oppression of one another*? See whether thy Face, O Town Once (and well if not justly *still!*) called *Lost Town*, to hers, be not, *Qualis decet esse Sororum!* For my part, I freely confess, my particular Indisposition to be moved by many things that are often accounted, *Prodigies*; but this I say; These *Iniquities* are the worst of *Prodigies*. A thousand *Comets* Blazing over our Heads, or views of *Armies* Fighting in the *Air*, would be less Cloudy Premonitions of Impending Evils, than these *Prodigious Iniquities*. But that which heightens the *Prodigy* is this; That some of our Faults have most *Naturally* a Tendency to Ruine us. I speak not of our *Contention*; tho' what can be *Naturally* consequent upon it, unless This, *That when many Little Birds are pecking at one another, the Kite may prey upon them all?* But I'll speak of our *Ingratitude*. It is well known, That the greatest Instruments

ments of Saving the *Lands*, the *Lives*, the most precious *Liberties* of this People, are acknowledged but with the worst of Malefits for all their Services; cruel *Malice* and *Slander*, is now commonly known by the Name of *Gratitude*, pay for the most of them that Lay this People under the most Eternal Obligations. What now can follow *Naturally*, but this; That our *Injured Benefactors*, will make all the sensible part of Mankind joyn with them in saying, *We will never be the Healers of such a People!*

Sixthly, *Let not Fear be cast off*: Are we not *Afraid*, Left *Indian Hatchets* are to fetch yet more Blows at the *Root of our Tree*? When the *Philistines* bore hard upon *Saul*, 'tis said, *His Armour bearer was sore afraid*; and what shall *we* be, that are surrounded with Bloody *Philistines*? Our God has been doing to us what He denounced, in Deut. 32. 21. *I will move them to Jealousie with those who are not a People. I will provoke them to Anger with a Foolish Nation.* And those *Foolish Nations* that yet Survive of that *No People*, seem Reserved for a further Scourge unto us, who have been so *Foolish*, as to neglect very much of the Gospelizing of those Sav-

of our Discourag'd, Revil'd, Cheated and Starved *Ministers* complain of such Usage, if they Lov'd Complaining? Yea, may not we *Boston*, even call Sodom our Sister, for our *Pride*, our *Fulness of Bread*, our *Abundance of Idleness*, and our *Oppression of one another*? See whether thy Face, O Town *Once* (and well if not justly *still!*) called *Lost Town*, to hers, be not, *Qualis decet esse Sororum!* For my part, I freely confess, my particular Indisposition to be moved by many things that are often accounted, *Prodigies*; but this I say; These *Iniquities* are the worst of *Prodigies*. A thousand *Comets* Blazing over our Heads, or views of *Armies* Fighting in the *Air*, would be less Cloudy Premonitions of Impending Evils, than these *Prodigious Iniquities*. But that which heightens the *Prodigy* is this; That some of our Faults have most *Naturally* a Tendency to Ruine us. I speak not of our *Contention*; tho' what can be *Naturally* consequent upon it, unless This, *That when many Little Birds are pecking at one another, the Kite may prey upon them all?* But I speak of our *Ingratitude*. It is well known, That the greatest Instruments

ments of Saving the *Lands*, the *Lives*, the most precious *Liberties* of this People, are acknowledged but with the words of Malice for all their Services: cruel *Malice* and *Slander*, is now commonly known by the Name of *Country-Pay* for the most of them that Lay this People under the most Eternal Obligations. What now can follow *Naturally*, but this: That our *Injured Benefactors*, will make all the sensible part of Mankind joyn with them in saying, *We will never be the Bearers of such a People!*

Sixthly, *Let not Fear be cast off*: Are we not *Afraid*, Lest *Indian Hatchets* are to fetch yet more Blows at the *Root of our Tree*? When the *Philistines* bare hard upon *Saul*, 'tis said, *His Armour bearer was sore afraid*; and what shall *we* be, that are Surrounded with Bloody *Philistines*? Our God has been doing to us what He denounced, in Deut. 32. 21. *I will move them to Jealousie with those who are not a People. I will provoke them to Anger with a Foolish Nation.* And those *Foolish Nations* that yet Survive of that *No People*, seem Reserved for a further Scourge unto us, who have been so *Foolish*, as to neglect very much of the *Gospelizing* of those Nati-

ons. Had we done as much, as the *French* have done, for the Proselyting of the *Indians*, in our *East*, we had not seen more than a whole Province there Consumed by their Depredations; and God knows, how far we may at some time or other be so Chastised, for our like Omissions, in some other Quarters! A twentieth part of the Treasure spent in our *Wars* with the Salvages, would have gone far towards the *Civillizing*, and the *Christianizing* of them all: and then we had been delivered from such *Wars* for ever. God is to be praised indeed that so many of His Dear Servants have Travelled so far in that matter. But the most of our People, seem to *Blow* upon such Undertakings; or at least, have no *Spirit* for it: So that if Good Old *Gildas* were alive among us, he would threaten us, as he did his Country-men, when he told them, *That God would make the Pagan* Saxons, *an heavy plague unto them, for their doing so Little towards the Conversion of those miserable* Pagans.

Seventhly *Let not Fear be cast off*: Are we not *Afraid*, Lest the *Great Wrath* of the Devil which hath been upon us, do remain for more than a *Short Time* among

us. I Remember, 'tis affirm'd by Rudolphus, That about the Time, when Antichrist was breaking in upon the World, People were scared almost out of their Wits, with a Fiery Dragon, seen sometimes to Fly about the Air. Truly, That Fiery Dragon, the Devil, has been most sensibly Flying about us, within this year or two, in the matchless Enjoyments and Possessions, that have abounded in our Neighbourhood. But into what Passions, into what Mistakes, into what Enormous Disorders, has this Descent of the Devil precipitated us, instead of driving us to a more Trembling Walk with God. The Evil Angels being now so much routed off as they are, 'tis well if the next Stroke be not that in Psal. 78. 49, 50. He cast upon them the Fierceness of His Anger, Wrath, and Indignation, and Trouble, by sending Evil Angels among them. And what's the Next News? He made a way to His Anger, He spared not their Soul from Death, but gave their Life over to the Pestilence. We have been in an Egyptian Darkness, buffeted by Evil Angels, and buffeting one another upon the Impulse of those Angels. God forbid, that the next Thing should be, such an Egyptian

Pestilence, as will hardly Leave an House without one *Dead* Person in it! What if the *Angels of Death*, should next shoot the *Arrows of Death*, in at our Windows, with Epidemical Contagions? This I know; A Learned Man Writing against the Regard of *Omens*, yet about Apparitions of *Spectres*, has this passage; *Perhaps God will have these* Apollyons *to be seen, as it were upon the Stage before Execution; that men may consider into whose Hands, in likelihood, their Iniquities have Betray'd them.*

Lastly. *Let not Fear be cast off*: Are we not *Afraid*, Lest the *Rising Generation* here, do Barbarously Degenerate into the *Plant of a strange Vine*? There is indeed nothing to be more dreaded among us, than that thing, in Judg. 2. 10. *There arose another Generation, which knew not the Lord, nor yet the Works which He had done.* Alas, Alas! What becomes of our young People? *O my God, what wilt thou do with my miserable Generation?* As for many *Hopeful* Persons, among our Youth, Such as, the Learned *Shepard* of *Charlstown*, the pious *Gookin* of *Cambridge*, the Excellent *Denison* of *Ipswich*, God snatches them away to Heaven, with a premature

premature Mortality. But as for many Sober persons among them, they become Wicked, Lewd, Irreligious, and every way Enormous; They are like the Sons of Eli, (*The Sin of the Young Men is very great before the Lord*;) and accordingly, *The Plagues of the Lord upon those young men, both at Home and Abroad, become very great!* Yea, in the Edges of the Land, they begin to *Sacrifice* 'tis horrible to be spoken, but let the Regret at it, be what it will, it must be spoken; *There are Villages of* New-England, *that have a sort of white Pagans in them.* Here then, are our *Fears!* But

II. Although we have these *Fears* upon us, yet our *Fears* are to be mixed with *Hopes*: and if they are vented in *Prayers*, they may very well be mixed with *Hopes*. The *Uplifted Hands* of our *Prayers* this Day, must have *Hope*, as well as *Fear*, for the two Supporters of them. As *Paul* said about *Mourning*, so would I say about *Fearing*, in 1 Thes 4. 13. *Do not as others that have no Hope.* The King Emperour, of old ordered it, *That none should go Dejected from the Presence of the Emperour.* Nor, must I now suffer you, to Go *Dejected* from the *Presence* of

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the Eternal King, upon whom we are this Day attending. When *Daniel* was, as we now are, *Weary* with Fasting, an *Angel* Flew from Heaven, till he was even *Weary* too (as the Original has it) with the Swiftness of his Motion, to bring him some comfortable Tidings. As *Weary* as I am, yet I must offer you some Comfortable Things before we part; and I am to tell you, There are *Hopes* as well as *Fears* for our Land.

But, what *Hopes*? I Reply,

First, We have *Hopes* in the *Sovereign Grace* of our most Gracious God. O what an Heart-breaking Word is that, in Isa. 57. 17, 18. *For the Iniquity of his Covetousness, was I wroth, and smote him: and he went on frowardly in the way of his Heart.* And what must all now be Lost? No; There is yet *Hope in Israel!* You shall see what *Sovereign Grace* can do. It follows, *I have seen his Ways, and will Heal him.* And now, Lord, Be it unto thy People according to this thy Gracious Word!

I Reply, Secondly; We have *Hopes* in

in the Hastning *Time of Reformation*, which our God will Hasten in his Time. If the *Man of Sin* Entred his Last *Half Time*, or his last Hundred and Eighty Years, as no doubt he did, at the *Reformation*, which Commenced about the Year 1517. We may then have a *Lively Hope*, that we are within a very few years, of a *Reformation*, more Heavenly, more Extensive, more Glorious, than the Church of God has ever yet been favoured with. But shall *we* be forgotten in this *Time*? We may presume that neither God, nor the King, will then forget us.

I Reply, Thirdly; We have *Hopes* in the Yearly and Holy Fruits of our *College*; that Blessed Nursery of our *Israel*. The Lord may say unto us, *I have Raised up of your Sons for Prophets*; for which that man among us, who is not now greatly Thankful to God, is not worthy the Name of, *A New-Englandman*. There is a most *Hopeful* produce of *Scholars* arising out of that Society; *Young men*, admirably Accomplished in all parts of Literature; *Young men* of most Enlarged Souls; and, which is better still, *Young Men*, full of Piety; no Strangers to the *New-birth*; not unacquainted with High

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experiments in practical Religion; such as know what it is to be continually *Resting* as well as *Praying* for the Blessing of God, not upon themselves alone, but upon all concerned in them. *Destroy not that People*; saith our God; *is there not a Blessing among them?* And as for *You*, Brethren, that are thus coming on; Be Encouraged and Know, *That the God of your Fathers has a greater work for you to do for Him, than what He has yet Employed your Fathers in.*

I Reply, Fourthly; We have *Hopes* in the presence of the Lord Jesus Christ on *Board* of our *Bark*. A Little Vessel could not be sunk, by all the Blast of Hell, while our Lord was with His *Disciples* in it. Why, our Lord has very few Disciples in this whole Hæmisphere of the World, but what are in this Little Vessel. Shall we then *perish*? No, That we shall not; if we now do, by our Prayers *Awaken* our Lord unto the Saving of us.

But after all; when the worst comes to the worst: Yet, *Surely I know it shall be well with them that fear God, that Fear before Him.* Let us have much of that *Fear* within us, and let that Swallow up

every other *Fear*. *Qui Deum timet, nihil aliud timet.* The *Fear* of God will [illegible] among His *Alamoth*, or His Hidden Ones; and then we may without *Fear* Sing the *Forty Sixth Psalm*, which Luther used, when Things look'd with a bad face abroad; Sings, *We will not Fear, tho' the Earth be removed, and tho' the Mountains be carried into the midst of the Sea.* Our God, is now, I believe, upon the *Resurrection* of His *Witnesses*: tho' former Attempts about that *Resurrection* have been Abortive, yet now, with *His Dead Body they shall arise*. It is therefore likely to be a Day of more than ordinary *Indignation* upon an Impious World; but if we are now fired and acted by the *Fear* of God, and if that *Fear* carry us forth to to all due *Testimonies* for His Truths and Ways, He will say unto us, *Come, My People; Enter thou into thy Chambers, and Shut thy Doors about thee.*

FINIS.

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THere is now in the Press, and will speedily be Published, A New Book, Entituled, The Great Blessing of *Primitive Counsellours*; Discoursed in a Sermon Preached in the Audience of the Governour, Council and Representatives of the Province of the *Massachusetts-Bay* in *New-England*, *May* 31. 1693. Being the Day for the Election of *Counsellours* in that Province. By *Increase Mather*, President of *Harvard-Colledge* in *Cambridge*, and Teacher of a Church at *Boston* in *New-England*.

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